THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (ECCLES. 11:6).

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THE FATHER AND THE SON.

A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE.

(*Concluded from page 485*).

Men may become children of Jesus Christ by being born anew—born of God, as the inspired word states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I. John 3: 8-10).

Those who have been born unto God, through obedience to the gospel, may, by valiant devotion to righteousness, obtain exaltation, and even reach the status of Godhood. Of such we read: "Wherefore, as it is written, they are Gods, even the sons of God" (Doc. and Cov. 76: 58; compare 132: 20, and contrast paragraph 17 in the same section; see also paragraph 37). Yet, though they be Gods, they are still subject to Jesus Christ as their Father, in this exalted relationship; and so we read in the paragraph following the above quotation: "and they are Christ's and Christ is God's" (76: 59).

By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ, being, through the means by Him provided, "begotten sons and daughters unto God" (Doc. and Cov. 76: 24). This solemn truth is further emphasized in the words of the Lord Jesus Christ given through Joseph Smith in 1833: "And now, verily I say unto you, I was in the beginning with the Father, and am the first-born; and all those who are begotten

through me are partakers of the glory of the same, and are the church of the firstborn" (Doc. and Cov. 93: 21-22). For such figurative use of the term "begotten," in application to those who are born of God, see Paul's explanation: "For in Christ Jesus I have begotten you through the gospel" (I. Cor. 4: 15). An analogous instance of sonship attained by righteous service is found in the revelation relating to the order and functions of Priesthood, given in 1832: "For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses, and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God" (Doc. and Cov. 84: 33-34).

If it be proper to speak of those who accept and abide in the gospel, as Christ's sons and daughters—and upon this matter the Scriptures are explicit, and cannot be gainsaid nor denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration.

4. Jesus Christ the "Father" by divine investiture of authority.

A fourth reason for applying the title "Father" to Jesus Christ, is found in the fact that in all His dealings with the human family, Jesus the Son has represented, and yet represents Elohim, His Father, in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit, in the realm of the dead; and since that period in His resurrected state. To the Jews He said: "I and my Father are one" (John 10: 30; see also 17: 11, 22); yet He declared, "My Father is greater than I" (John 14: 28); and further, "I am come in my Father's name" (John 5: 43: see also 10: 25). The same truth was declared by Christ Himself to the Nephites (see III. Nephi 20: 35, and 28: 10), and has been reaffirmed by revelation, in the present dispensation (Doc. and Cov. 50: 43). Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned, His words and acts were, and are, those of the Father.

We read, by way of analogy, that God placed His name upon, or in, the Angel who was assigned to special ministry unto the people of Israel during the exodus. Of that angel the Lord said: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him" (Exodus 23: 21).

The ancient apostle, John, was visited by an angel who ministered and spoke in the name of Jesus Christ. As we read: "The revelation of Jesus Christ, which God gave unto him, to show unto

his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1: 1). John was about to worship the angelic being who spoke in the name of the Lord Jesus Christ, but was forbidden. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (22: 8, 9). And then the angel continued to speak as though he were the Lord Himself: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (verses 12, 13). The resurrected Lord, Jesus Christ, who had been exalted to the right hand of God, His Father, had placed His name upon the angel sent to John, and the angel spoke in the first person, saying, "I come quickly," "I am Alpha and Omega," though he meant that Jesus Christ would come, and that Jesus Christ was Alpha and Omega.

None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah, or Jesus Christ, to whom all others are juniors. Following are affirmative scriptures bearing upon this great truth. Paul, writing to the Colossians, says of Jesus Christ: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1: 15-19). From this scripture we learn that Jesus Christ was "the firstborn of every creature"; and it is evident that the seniority here expressed must be with respect to ante-mortal existence, for Christ was not the senior of all mortals in the flesh. He is further designated "as the firstborn from the dead," this having reference to Him as the first to be resurrected from the dead, or, as elsewhere written, "the firstfruits of them that slept" (I. Cor. 15: 20; see also verse 23); and "the first begotten of the dead" (Rev. 1: 5; compare Acts 26: 23). The writer of the Epistle to the Hebrews affirms the status of Jesus Christ as the firstborn of the spirit children of His Father, and extols the pre-eminence of the Christ when tabernacled in flesh: "And again, when he bringeth in the firstbegotten into the world, he saith,

And let all the angels of God worship him" (Heb. 1: 6; read the preceding verses). That the spirits who were juniors to Christ were predestined to be born in the image of their Elder Brother, is thus attested by Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8: 28, 29). John the Revelator was commanded to write to the head of the Laodicean church, as the words of the Lord Jesus Christ: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3: 14). In the course of a revelation given through Joseph Smith in May, 1833, the Lord Jesus Christ said, as before cited: "And now, verily I say unto you, I was in the beginning with the Father, and am the firstborn" (Doc. and Cov. 93: 21). A later verse makes plain the fact that human beings generally were similarly existent in spirit state prior to their embodiment in the flesh: "Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth" (verse 23).

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That He is by spiritual birth Brother to the rest of us, is indicated in Hebrews: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified Father; (3) of His selection and foreordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken, or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons and daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.

THE FIRST PRESIDENCY AND THE COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Salt Lake City, Utah, June 30th, 1916.

NOT LOST, BUT GONE BEFORE.

Often, since the commencement of this gigantic struggle of nations, when a son, or husband, departed hence, to be engaged, sooner or later, in mortal conflict, on the field of battle, this exclamation is despairingly made, "I shall never see him again!" Many times this sentence is carried far beyond this mortal existence, even as far as our third estate. Giving all due reverence and respect to men, and religious denominations, many of the "learned divines," when trying to give consolation to bereaved persons, say that unless a man or woman accepts the gospel truths in this life, not the slightest hope can be entertained of ever meeting them again. Thus the former remark is often said without any serious thought. Also, according to many Christian denominations, a never ending term of bliss, or punishment, shall be the lot of every soul, and if a person accepts Jesus Christ as his, or her, Redeemer, at the eleventh hour, their sins will be entirely nullified.

We will suppose, then, a person lives a life of sin, and never repents in this mortal sphere, "What will become of him?" Taking the opportunity of proving the question for ourselves, we will investigate. "But," someone asks, "in what way, and where shall we collect our proof?" This answer is instantly given. "To the law and the testimony," for no better proof can we have than this. The Son of God, the prophets and apostles of former days, give definite proof on this vital subject. In the 5th chapter of St. John, the 25th verse, are written these words: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." If, then, the Son of God is going to speak to the dead, "Where and when, will this glorious promise have its fulfilment?" We read in Revelation 20: 12-13, the following: "And I saw the dead, both small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." This proves, with many other passages of scripture, too numerous to mention, that all will be resurrected. Where, then, are the spirits of men waiting, until they can again be reunited with their bodies? One of the two men who suffered on the cross by the side of Jesus Christ, won from the dying Savior this promise: "To-day shalt thou be with me in paradise." And three days after this promise had been given, the Savior, then a resurrected being, declared to Mary Magdalene, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Where, then, had Christ been if he had

not been to the presence of His Father? The only conclusion is, that He had been to paradise, or the place of departed spirits, and that it was there that Christ fulfilled the promise to the dying thief.

Speaking of the work that the Savior performed, while His body lay in the tomb, the Apostle Peter (I. Peter 3: 18-20) says: "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." The same apostle, describing the mission of the Savior, uttered these words: "For this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Also, Christ's work among the dead was foretold by many of the prophets of old, including Isaiah (24: 22; 13: 6-7).

This is clear proof that Christ, during His disembodied state, preached the gospel to the people who have passed beyond this mortal sphere, and that God is no respecter of persons. If it is proper and just that the men in the time of Noah had the opportunity of repentance, then it is only reasonable that all men, past, present, and future, will have the same privilege, sometime, somewhere—mothers, daughters, wives, and sweethearts! We shall certainly all meet again. Live clean, pure, and upright lives, seek the straight and narrow path that leads to life eternal, and walk therein. Then the joy of your life will be, that your loved ones will welcome you with open arms, on the morning of the resurrection.

Halifax. HORACE COOK.

VETERANS LAID TO REST.

PRESIDENT JAMES GUNN MCKAY, of the London conference, sends word of the departure, from this life, last January, of Brother James Coughlin, of Bedford, Bedfordshire, a veteran of the Crimean war, and a faithful Latter-day Saint. He was born in 1831, and was, therefore, about eighty-five years old when he passed away. He accepted the gospel on the Island of Malta, where Paul was shipwrecked on his way to Rome.

"A friend of Brother Coughlin's," says President McKay, "told me this little story that Brother Coughlin had told him so often. The order came for his regiment to go to war. Like a good soldier he wanted to do his duty, but he also thought it was not right to kill his fellowmen. The question was, What was he to do? Was he to be a soldier, or saint? In his perplexity he sought out the elder that labored nearest him, to ask counsel of him, not doubting that his difficulty would be solved. After discussing the matter for a long time, without arriving at a satisfactory conclusion, the elder arose and said: 'Brother Coughlin, I feel that I should lay

my hands upon your head and bless you, and that therein will be given a way out of the difficulty.'

"Brother Coughlin wanted the blessing; but as he seated himself before the elder, he thought in his heart that a blessing was all right, but it was essential that he do something. He was sure it required more than words to assist him. However, the blessing was given, and just before the elder closed, he said: 'Go forth and do your duty; and if you keep the commandments of the Lord, you will never have an occasion to lift your musket, or fire a bullet at any man.' There was the answer. He was to be both saint and soldier. The solution came in a way neither had supposed.

"Private Coughlin campaigned all through the Crimean war; but although he was in and out of the firing line, there never was an occasion for him to raise his gun, or fire a shot. He was true to both God and his country. He bore his testimony to the inspiration of the elder who blessed him, and to the gospel, all his days. In January, he was buried with full military honors in the city of Bedford; but his love for and faith in this great latter-day work are being told of from lip to lip in honor of his religious life and faithful testimony."

President Eben J. Robinson, of the Leeds conference, reports the death of Brother Richard Walker, of the Halifax branch, on the 23rd of July, 1916. Brother Walker was born at Halifax, Yorkshire, on August 27th, 1831, and was baptized September 23rd, 1849, by Elder James Hancock. He, at one time, was the president of the branch at Halifax. To the last he was a faithful Latter-day Saint, and many will mourn his departure. He was one of the oldest saints in the mission.

Sister Lucy A. Walker, a daughter of the deceased, adds these particulars: "He was only a month off his eighty-fifth birthday, and has been a sufferer for a long time. He died true to the gospel, and has always loved its teachings. He used to say that he had been fed on 'wheat' too long to be satisfied with 'chaff.' He knew a great many of the prominent men in the Church, and, among others, John Taylor, George Q. Cannon, George Teasdale, Charles W. Penrose, Orson Pratt, and Parley P. Pratt, and he had the greatest love and reverence for them. I never heard him find fault with any of the authorities of the Church. He was in the last meeting with Parley P. Pratt, and shook hands with him the night before he was martyred. This was in St. Louis. I have heard him tell the story many, many times to our young elders, until I know it word for word. The boys used to love to hear him talk. It was an inspiration to them. He was laid to rest surrounded by the elders of the Leeds conference and many of the Halifax saints, and had a Latter-day Saint's funeral. He had been a member of the Church since 1849, and had worked hard in it in years gone by. His memory is very precious to me."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 10, 1916.

EDITORIAL.

A HINDU VIEW OF MISSIONARIES.

PROF. C. B. PURANI, M.A., of Lahore, in a contribution to *The Vedic Magazine*, gives his views of the Christian missionaries who are laboring in India. They are, he says, as quoted, "queer," because they are always arguing about the contents of the sacred books of the Hindus, and "confuting" what they know nothing about. The learned professor has this to say of the missionary:

"He is a man of faith, who has surrendered his reason, and whose unbounded vanity always makes him see things with prejudiced eyes. He has lost the faculty of impartial judgment. He never keeps his mind open, and is not an earnest inquirer of truth. He is satisfied with what poor fragments of philosophical patchwork he has got, and to him that is the whole truth. Thus equipped, he dashes off a book with mistranslated and distorted facts, and claims to have proved that the Vedas are the babblings of the primitive man. We may well ask this grand man: 'Sir, how did you know the meaning of the Vedas? Have you studied them in their entirety, and read them as one piece? Are you competent to pass any opinion on these sacred books? Have you read Nirukta and Mahabhashya?' With a flimsy, superficial study of Sanscrit, and a biased, prejudiced mind, he has the presumption to speak authoritatively on the Vedas! Unacquainted with the traditions and ancient history of India, ignorant of the traditional modes of teaching, with no sympathy and impartiality, but priding himself on the possession of the art of critical research, he misuses the inductive process, and generalizes too widely and emphatically on very sparse facts, and cunningly puts his conclusions before the world without any sense of shame. Anyone who cares to read the works of Pundit Gura Datta, or the brilliant articles in the 'Arya' will see through the most unscientific attempts at the interpretation of the Vedas, made by such persons. These remarks apply not only to the missionary, but even to a large majority of Western scholars."

We know very little about the attitude of Christian missionaries in India, and still less about the contents of the sacred writings of the Hindus; but we happen to know something of the reverend representatives of various denominations in Utah, and that the criticism of Prof. Purani fits the majority of them perfectly. They come to the valleys of the mountains with the preconceived idea that the "Mormons" are ignorant, degraded individuals who are perishing for want of such spiritual food as they bring with them, and they are greatly offended when the "Mormons," supposed to be starving spiritually, refuse it as not fit to

eat. They come there fully convinced that "Mormon" theology is absurd, when compared with their own lofty conceptions, and they are horror-stricken when they discover that they themselves, as the Latter-day Saints see it, are groping aimlessly in spiritual darkness, in which they cannot discern between truth and error; or are wandering about in a labyrinth without the friendly thread of an Ariadne, by the aid of which to find the way out. Their vanity prevents them from seeing anything good in the "Mormon" religion. Their pride blinds them, and they lose the faculty of comprehending the great and wonderful truths revealed through the Prophet Joseph. They are satisfied with the extremely short cot of religion on which they repose, and the small piece of patchwork of theology they use for a blanket, and they want everybody to be thankful for the same kind of accommodation, though, in the language of Isaiah, "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Isaiah 28: 20). They have read the Book of Mormon, only to find fault with it. They have studied the sermons of the early leaders of the Church, only to find sentences which, torn from their context, seem to furnish a basis for attacks on the Church. With a flimsy, superficial study of "Mormonism" they are prepared to condemn it all. Such, we say, are the majority of them. There are a few honorable exceptions, but they are rare.

And the worst of it is that the same spirit prevails largely in the world. Many are too ignorant, or too prejudiced, to give "Mormonism" any more than a look of contempt. They "make up their minds" against the gospel of Jesus Christ, on the evidence of enemies who bear false witness against their neighbors. In their perversity they refuse to give the elders of the Church a hearing. That seems to be the prevailing spirit in the world. Men do not want truth, and anyone who looks for truth in Vanity Fair is likely to be mobbed. They do not want God's way of salvation.

The *Vedas* mentioned in the paragraph quoted, are the sacred writings of the Hindus. They consist of songs and hymns, prayers, and sacrificial formulas, etc., and certain theological works intended to explain and elucidate the sacred texts. That there is some divine light in these ancient writings, reflected from the earliest days of mankind, need not be doubted. The truth of which our first parents had possession was carried by the different branches of the human family to the various parts of the earth, to which their wanderings took them; but those who relied on oral tradition only soon found their supply of truth diluted with the ideas and notions of men. But no part of the human family has at any time been entirely devoid of truth. And for that reason it cannot be doubted that all the sacred books of mankind contain some truth. In the records of the Hebrews, the apostolic writings, the records of the Nephites, it is pure and unalloyed,

because those books were specially prepared by the guidance of the Holy Spirit, as were the revelations given through the Prophet Joseph Smith in our day.

J. M. S.

QUESTIONS AND ANSWERS.

THE following letter from President James Gunn McKay, of the London conference, will be perused with interest by the readers of the *Star*:

"I am pleased to report the condition of the local Priesthood in this conference, as is shown by the following questions and answers. These questions were submitted to eighty-five men who hold the Priesthood. Out of eighty-five, sixty-seven answers show the result in the summary that follows each question. The percentage is worked out on the seven points that are designated below.

"1. Do you remember the Sabbath day to keep it holy?

"Answer. Sixty-two answered yes, and five no, making ninety-three per cent. affirmatives, and seven per cent. negatives.

"2. Do you attend sacrament meetings regularly?

"Answer. Sixty answered yes, seven no; making ninety per cent. affirmatives, and ten per cent. negatives.

"3. Do you belong to any secret organizations?

"Answer. Only two answered yes to this question.

"4. Do you sustain the authorities as at present constituted?

"Answer. All answered yes.

"5. Do you keep the Word of Wisdom?

"Answer. Fifty-one answered yes, and sixteen no; making seventy-six per cent. affirmatives, and twenty-four per cent. negatives.

"6. Do you pay your tithing?

"Answer. Fifty-three answered yes, and fourteen no; making seventy-nine per cent. of the former, and twenty-one per cent. of the latter.

"7. (Those who did reply to the above questions we make it a point of faithfulness to be figured as a part of their standing).

"Sixty-seven answered, eighteen failed to do so; making seventy-three per cent. which did, and twenty-seven per cent. which did not.

"If an average were made with regard to this matter, we should find that the average standing of the local members who hold the Priesthood, would be eighty-seven per cent. good, and thirteen per cent. bad. If this average could be applied to the brethren and sisters throughout the conference, we should have cause to rejoice.

"We are well aware that these figures do not show the standing

of the members completely, but it may be taken as a fair barometer to indicate the standing of our members in this conference.

"I should be pleased to have the comparative figures from the other conferences, so that we may judge whether we are making the same progress as they are."

The investigation made shows commendable enterprise and solicitude for the welfare of the saints in the conference, and it is suggested that other conference presidents in the mission, if they are prompted by the Spirit to ascertain the standing of the brethren in a similar way, do so, in order that the comparative figures may be obtained. Perhaps a reminder to the brethren in the form of a brotherly inquiry would have a salutary effect in many cases, where improvement is needed.

J. M. S.

LETTER FROM SALT LAKE CITY.

THE following are extracts from an interesting letter written by Elder Henry M. O'Gorman, former president of the Liverpool branch of the Church. It is dated, Salt Lake City, June 28th, 1916, and addressed to Mr. and Mrs. J. W. Henderson, Liverpool:

"526 Ramona Avenue,
Salt Lake City, Utah, U.S.A.,
June 28th, 1916.

"MY DEAR DAUGHTER:

"It is well that I did not make any promises about letter-writing, as I have found it a difficult matter, since our arrival here, to find time to devote to this much loved (?) pastime.

"Since our arrival we have been positively killed with kindness, and if I accept all the invitations to see old and new friends, we certainly will be kept busy the whole of the three hundred and sixty-five days.

"We reached our destination at 8:30 a.m., after a pleasant railway journey. From New York to Chicago the scenery was pretty, and as there had been heavy rains for two weeks past, the country looked very green and fertile, with farms and pasture lands scattered about. What we missed most was the English hedgerows, dividing the fields one from another. There are vast tracts of uncultivated lands, and while gazing upon these barren wastes, I thought how foolish it was for people to say that the world was overpopulated. The cities certainly are, but the country is capable of supporting millions, if only wise organizers, and plenty of money, were forthcoming. This is one of the problems of the future, however.

"We were told to take a Pullman sleeper, from New York to Chicago, and did so. Everything was beautifully arranged, but I

say! we did not get a wink of sleep the whole night, after paying £1 for the extra comfort. It reminded me of what Pat said after sleeping on one feather, 'Oi pities the folks that has to sleep on hundreds of them.'

"There was quite a crowd to meet us at Salt Lake station, and amongst the number were, William, Tressy, President Heber J. Grant, Mrs. Maynes, Mr. and Mrs. H. J. Halton, Mr. Southwick, etc., so that we did not feel a bit strange. We were taken to William's home in Mr. Grant's auto-car, which was a kind and thoughtful act on the part of my friend.

"Salt Lake City is certainly a beautiful place. The streets are wide and shaded with trees. Clear mountain water runs down both sides of the channels of Main Street, and during these very bright days of sunshine conveys to one a cool feeling. At frequent intervals there are drinking fountains made of either white porcelain or marble; the water bubbles up in jets of about three inches, and the pedestrians bend over and imbibe the icy cold water, which is not only refreshing, but invigorating. Drinking cups are not allowed, for sanitary reasons. One soon gets used to gracefully bending over these useful friends and imbibing the sparkling, crystal stream. Mother is quite an expert at the job.

"The streets are kept clean, and refuse matter is quite at a discount.

"There seems to be plenty of room for everybody, no matter how large the crowd. The shops do not make quite the display of goods as in the old country—I mean in the windows—but inside they make a specialty of glass-case display. As a rule, coolness is studied, in order that the customers may shop in comfort. The Z. C. M. I., the large store in which the Church is interested, is a model of comfort and beauty, and the authorities and assistants are most obliging. When we finally settle down, we intend dealing there.

"There are some magnificent buildings here, but the American does not study architectural beauty so much as the English; but everything in the shape of convenience is up-to-date. You never think of walking up a long flight of steps, as, for instance, at the General Post Office, Liverpool, but in the large buildings there are elevators all over the buildings, just as you find in the good London stores.

"The car system is excellent, and runs to all parts of the city. The lowest fare is a nickel (2½d.), but for this amount you can transfer from one car to another, until you reach your destination. On entering, you pay the conductor and pass to your seat. There are no two-'deck' cars, and, consequently, the conductor has a much easier time than your guards. The American conductor is 'some' personage, and is well dressed in dark blue uniform, and is quite well paid, and generally owns his home. I was talking to one of them the other day, and he informed me that he had taken a trip

to England, and many foreign countries, spending quite a pile; but while admiring the beautiful scenery of England and other countries, he considered they were far behind America as regards social conditions. He is certainly right in this, as there is little or no class distinction here.

"So far, I have not seen here any of the abject poverty to be met with in the streets of our large English cities. Everyone tries to dress well, especially the women. I have seen some of the finest physically developed men and women in Salt Lake City, that I have ever seen anywhere. There is certainly a lack of the fresh complexions one meets with in England; but you see fine figures, well dressed, looking very cool in their light garments.

"Mother and I had the privilege of witnessing the Flower Service in the Tabernacle on the first Sunday we were here. The sight was most impressive, and the sweet music, discoursed by the organist, from the wonderful organ, and the hymns and anthems rendered by the choir, numbering something like five hundred voices, will not be soon forgotten by either mother or me. The congregation numbered something between nine and ten thousand.

"The Temple is a beautiful building, and the grounds surrounding it are tastefully laid out, no care or expense being spared in the upkeep. No one is allowed in the Temple except those who have a work to do, which is not understood by non-members of the Church; consequently, many visitors are disappointed, and in some cases indignant protests have been made. However, every church has a perfect right to make its own rules and regulations.

"During the season the city is full of visitors, who are brimful of curiosity; but in the majority of cases display lamentable ignorance about things pertaining to the 'Mormon' people, and are only too ready to listen to the silly and amusing stories poured into their ears by so-called professional guides, who take a delight in creating a wrong impression in the minds of those who are prejudiced. The Church authorities have a splendid Bureau of Information, where all kinds of literature is sold, and given free, so that there is no excuse for anyone visiting the city, and desiring to know the truth about us, leaving here misinformed of the true conditions which exist.

"Mother and I have just returned from the Tabernacle, where the Old Folks held their annual reunion. All over 70 years of age were entertained in the beautiful Temple grounds in the afternoon. They were entertained to a grand concert, and President Joseph F. Smith addressed these old pioneers. The Mayor, and the Governor of the State, also addressed the large audience. The proceedings were opened by a clergyman of another religious denomination. Fancy any clergyman in England officiating at a 'Mormon' function! Some old-fashioned songs were sung for the benefit of the old people, and in one of the songs the vast assembly took up the refrain, and the effect was grand. Many of these old

people had crossed the plains in hand-cart companies, and others with the ox-teams. President Joseph F. Smith twice crossed these plains, driving ox-teams both times, and taking from May to September to complete the journey.

"We have had more continuous sunshine during the past fortnight than you will get in England in two or three months. The days are certainly hot, but the evenings are cool. One day the thermometer registered ninety-four degrees in the shade. You could not stand this heat in England, owing to the humidity of the atmosphere.

"The ex-Governor of Utah, John C. Cutler, took mother and me for a delightful ride in his auto brougham car, to a pretty settlement called Bountiful. I met him many years ago in Liverpool, at old 42 Islington. He is the most unassuming man I ever met, and made us feel quite at home at once. After our return he took us for dinner to the Hotel Utah, and I can assure you we partook of a fine repast. The exterior of this hotel is very beautiful, being faced with white terra cotta, and looks cool on the hottest day. The interior is beautifully fitted up with every modern convenience. The Hotel Cecil, London, may rival the Hotel Utah, but not surpass it. There is a beautiful roof-garden, too, which gives a magnificent view of the city.

"I have just returned from the State Capitol building. When it is completed it will be the headquarters of the city officials. The building is supported by about thirty fine pillars, and the whole of the structure is built of grey granite, and is most imposing. I have not seen its equal anywhere. I waited on a seat near this building until sundown, when there is a beautiful view of the entire city to be obtained. I was more than repaid for waiting, as I have never witnessed such a picture. The whole of Main Street, and many of the side streets, were one mass of colored electric lights, and festoons of small lamps were stretched across the streets, bringing into relief pedestrians and the general traffic. The mountains are wonderful, and completely surround the valley; and although the weather is very hot, many of the tops are covered with snow, which never melts entirely.

"There are many beautiful and expensive homes here; but the majority are small, and built on the bungalow style, partly of brick, stone, and shingle.

"There are thousands of shade trees everywhere, which is most refreshing to the eye, and helping to keep these pretty homesteads cool. The cars run through avenues of trees for miles—sometimes upwards of thirty miles, to Ogden. Think of all these things having been accomplished in a little over eighty years! Some of the recent buildings erected are sixteen storys high, and it gives quite a pain in the neck to gaze to the top.

"Without wishing to unduly praise Salt Lake City, I am of the opinion that it is one of the cleanest and most beautiful cities in

the world. Of course, in making this statement I express not only my own opinion, but the opinion of those who are able to judge by long experience and travel.

"So far, we have received nothing but kindness on every hand, and when we have our own little home, I am sure we shall be most contented and happy. Nevertheless, we shall never cease to love dear old England, with its wonderful scenery, and incomparable stately homes, which take such fabulous fortunes to keep in proper repair.

"All the city is divided into wards, and a bishop (unpaid, except for special services) presides. He has two assistants, who help him in all matters of importance. I cannot but contrast the English bishops with these practical men out here. As you know, the English bishop receives from £2,000 up to £15,000 per annum for ministering in purely spiritual affairs, whereas the 'Mormon' bishop deals in the domestic and spiritual affairs of the people, free of cost to those concerned; but enough on this subject.

"The sea trip was most enjoyable, and mother and I came up smiling to every meal, and I am convinced the American Line would not make a fortune out of us. We had games, music, and plenty of friendly intercourse en route, and when we reached New York, the ship's company were sorry to part with the 'Mormon' company. New York is a fine city, and going up the Hudson river reminded me of many reaches of the Thames, only on a larger scale. We had no difficulty with the custom's authorities. I had only to open all the trunks, and they did not disturb any of the contents.

"The train journey was a bit tedious at times, but we both stood it wonderfully well, for which I feel thankful.

"The birds I have heard here are not such sweet songsters as our larks, thrushes, blackbirds, etc., but their plumage is much brighter. The butterflies are much larger, and one kind is nearly as large as the house-sparrow. The English sparrow seems quite at home here, and is just as pugnacious as in the old country."

WARNING TO TRAVELERS.

THE Secretary of the War Office makes the following announcement:

"Notice under the Defense of the Realm (Consolidation) Regulations, 1914:

"Persons leaving the United Kingdom for destinations abroad are warned that documents, whether printed or written, other than those needed to establish their identity, are liable to be detained at the ports of embarkation for examination. Travelers are therefore advised not to carry written or printed matter on their persons, or in their baggage, unless such documents are essential for the purposes of the voyage.

"Travelers will save themselves much inconvenience if, a few days before they intend to sail, they dispatch by post to their proposed destination abroad, all the documents not needed on their voyage."

CONFERENCE APPOINTMENTS.

Irish	Sunday, September 3, 1916.		
Bristol	,,	,,	10, ,,
London	,,	,,	17, ,,
Newcastle	,,	,,	24, ,,
Nottingham	,,	October	1, ,,
Hull	,,	,,	8, ,,
Leeds	,,	,,	15, ,,
Norwich	,,	,,	22, ,,
Liverpool	,,	,,	29, ,,
Scottish	,,	November	5, ,,
Birmingham	,,	,,	12, ,,
Sheffield	,,	,,	19, ,,
Manchester	,,	,,	26, ,,

FROM THE MISSION FIELD.

Baptism.—On Monday, July 31st, 1916, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when one soul was added to the fold of Christ. Elder Jesse W. Lloyd officiated.

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